

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDIN ROBINS, EDITOR.

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CONDITIONS.

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THE BAPTISTS IN MASSACHUSETTS.

Their former and present state.

In our last, we gave a brief account of the meeting of the Baptist Convention of this State at Worcester. By the kind intervention of a Christian friend, we are permitted to copy a passage from the discourse preached at the opening of the session. We are much pleased with the liberality of the remarks, a reference to the former sufferings of the denomination, and the happy influence exerted on our Commonwealth, by a closer union with the other States in the confederacy more tolerant than this,—all conspired to place our churches in a situation far more tolerable, after this period, than they had

found themselves before. From that time to the present, notwithstanding a very large number have gone from this to other States, carrying with them their attachment to the truth, and the ordinances of the gospel, and forming churches, many of which are flourishing; the actual increase of churches and communicants in this State, has been more than 100 per cent. in every 25 years; while the increase of our whole population has been but 20 or 25 per cent, in the same period.

It will be a service both grateful and proper, from other considerations than those which this subject involves, to revert to a few of the many evidences of God's special kindness, which as a denomination we have experienced. Let none think, and I devoutly pray that none of us may feel, that these are set forth for vainglorious display. Other, and holier feelings, I trust, will possess us all in the recapitulation.

It is an evidence of God's blessing, that we are freed from that intolerance and persecution which our fathers and brethren endured, even in this land, where they sought not only an asylum from oppression, but for the privilege of worshipping God, unmolested, according to the dictates of conscience, and the plain declarations of his word. The privations, and sufferings, and tortures they endured, are kindly withheld from us.

If gratitude to God requires of us the mention of his interposition in our behalf, and awakens the recollection of past sufferings, I trust that the spirit of Him whom we call Master and Lord, will restrain the exercise of recriminating and unkind feelings towards those, or the successors of those, who inflicted the injuries upon us. Let us not render evil for evil, nor railing for railing; but let us adopt, as with much truth we may the prayer of the Saviour—Father, forgive them; they knew not what they did. Indeed they knew not: for had they known, policy, if no better principle, would have restrained them from the fanatical and iniquitous measures they pursued. The banishment of one, drew away scores in train after him. The lacerations received by our brethren at the whipping post, not only produced sympathy, but also excited to reflection, to examination, and honest inquiry: and these have always proved highly advantageous to the spread of our principles.

But God has kindly overruled these expressions of the wrath of man, which in themselves never could have wrought the righteousness of God:—and we now praise him that they have ceased. We now securely assemble for his worship, without fine or imprisonment; and in imitation of the early disciples, we go everywhere, preaching the word; unfettered by parish lines, and unawed by the threats of clerical denunciation, we can lead our children with us to hear the instructions of the sanctuary, without forcing them to forfeit the good opinion of those around them, or to be pointed at with scorn as uncovenanted and almost hopeless heathen. While these favours are ours, we should indeed be most reprehensible, if we did not remember our indebtedness to the Divine goodness, which has made our situation so greatly to differ from our fathers and brethren of the last generation.

There are, indeed, those yet living, who felt in their own persons this oppression of which I have spoken. A score of years has not yet elapsed since some of them, in this Commonwealth, were imurred in prison, because they would not give their countenance and support to religious societies, holding for doctrines the traditions of men. But the monster, religious intolerance, has here, we trust, expired; and most gladly and gratefully do we unite in chanting a requiem over this fallen foe.

The Baptist Irish Society, continues its indefatigable labours by its preachers and Readers.

Its Agent, the Rev Stephen Davis, of Clonmell, has recently visited the principality of Wales and collected nearly \$500,000, on behalf of the Society whose funds needed replenishing, but whose labours were not on that account diminished.

The light which the knowledge of the Bible truths is spreading in Ireland, will not be in vain. God has always blest his word. "It was about the year 1150, that several parts of the Continent had

The rapid increase of our churches, and the present prosperous condition of most of them, are evidences of God's blessing. It is now 165 years since the first Baptist Church in this Commonwealth was constituted. But the evils above enumerated, were then, and for a long time afterwards, grievously oppressive; and no doubt, while many found shelter and protection in the neighbouring Colony of the pious and intelligent Roger Williams, many more, of timid and yielding temperament, though convinced of the truth of our sentiments, had not the fortitude openly to espouse our cause. Of this number was the learned, pious, and highly estimable Dunstar, first President of Harvard University, who, though he never became connected with a Baptist Church, yet embraced our peculiar sentiments, and in consequence, was forced to resign his office. So powerful was the influence exerted against the cause we espouse, that for more than 100 years, that is, down to the time when Massachusetts ceased to be a colony, the number of our churches had not multiplied beyond 20.

The patriotism evinced by our brethren during the struggle for our independence, and the happy influence exerted on our Commonwealth, by a closer union with the other States in the confederacy more tolerant than this,—all conspired to place our churches in a situation far more tolerable, after this period, than they had found themselves before. From that time to the present, notwithstanding a very large number have gone from this to other States, carrying with them their attachment to the truth, and the ordinances of the gospel, and forming churches, many of which are flourishing; the actual increase of churches and communicants in this State, has been more than 100 per cent. in every 25 years; while the increase of our whole population has been but 20 or 25 per cent, in the same period.

The Baptists in Wales.—In the visit of the Rev. Stephen Davis to Wales, in behalf of the Baptist Irish Society, he preached in the open field upon a week day, to a very large assembly. In relation to the state of religion and the Baptists there, he observes,—"I have seen manifestations of zeal for the conversion and spiritual edification of mankind, in various places in England, Scotland and Ireland; but I never saw them to such an extent as in Wales. The number of ministers, and their devotion to the work is surprising; and the manner in which the people crowd to hear the word of God, and dwell upon the words of the preacher, is most delightful. Never did I see such an assembly to hear the gospel in the open field, as that at the Association at Merthyr." Mr. Davis being a native of Wales, preached in the Welch language, which is said to be peculiarly adapted, in the Welch manner of delivery, to gain attention. It afforded me much pleasure," said Mr. Davis, to be permitted to declare the glad tidings of salvation, and plead for assistance to poor Ireland, in the place at Carmarthen, where my venerated grandfather used to dispense the word of life." Mr. Davis has the unspeakable pleasure of having a son, who is a minister of the gospel, Mr. L. Davis, jun. who preached also at the same place, and in his hearing. He has "no doubt that a blessed work is progressing" in Wales.—*Ib.*

The Virginia, Portsmouth Baptist Association.—Held its annual session at the Raccoon Swamp Meeting House, Sussex County, Virginia, May 23, 24, and 25. Rev. Carr Bowers, was chosen Moderator, and brethren Wm. M. Jones, and John Faulcon, Clerks. There are 27 churches in this Association, 9 ordained ministers, 3 Licentiates, and 3722 communicants; 1096 were baptized in these churches the last year. The next session of the Association is to be held at Tucker's Swamp Meeting House, in Southampton county, to commence the Friday before the 4th Lord's day in May next. Rev. Adiel Sherwood is to preach the Introductory Sermon. A letter from the Bible Society of Virginia was read, and it was voted that the same be printed with the Minutes, which was done.—*Ib.*

CONVERSION OF FIVE JEWS.

Very recently, five Jews of respectable, of good property, and of considerable learning and acquirements, have been converted to the Christian faith, within the city of London. We meant not to say that having been careless Jews, they have, for some secular and worthless object, become nominal Christians,—an event which, to us, would have been a matter of perfect indifference; but, that having had their attention directed to the grand subject at issue between the Jew-

ish and Christian churches; having, with the Scriptures in the original, as their text book, entered into a careful and protracted examination of the subject, in company with Christian friend, who is both a good Hebraist and Grecian; having, in the progress of the long drawn discussion displayed all the contempt for Christianity, and all the enmity and hatred to it, which are common among their countrymen,—they have at last fallen under the pressure of the evidence in support of the grand truth, which, opened in the Old Testament, is perfectly unfolded in the New; and have believed, as far as man can judge, with their heart, on Jesus Christ as their Saviour and their Lord.

This important event was consummated some time since; but being desirous, at least for time, of remaining in quietness and peace, and disposed to avoid all hasty and open professions of their faith, they, till lately, took no step which afforded a fair opportunity of his bringing the fact under public view. On the 20th of June, however, they transmitted to Mr. Peel, for presentation to his Majesty, a most superb copy of the Prayer Book of the Church of England, which that gentleman lost no time in placing in his Majesty's hands.

GLEANINGS OF RELIGIOUS NEWS.

From the London publications for September.

The Schools of the Baptist Irish Society are accomplishing an immense good to Ireland, notwithstanding the opposition of wicked priests. A gentleman in Comas, Ireland, is so pleased with the Society's operations, that he has placed a large school, and a school house just built and furnished, under the direction of the Society's agents. The same gentleman remarks, in a letter to the Secretary, "My countrymen are sunk in the very lowest degree of ignorance and superstition, and the tyranny of the priests is quite dreadful, and absolute,—the people not daring to question their authority,—often implicitly obeying any orders."—*Ib.*

The Baptists in Wales.—In the visit of the Rev. Stephen Davis to Wales, in behalf of the Baptist Irish Society, he preached in the open field upon a week day, to a very large assembly. In relation to the state of religion and the Baptists there, he observes,—"I have seen manifestations of zeal for the conversion and spiritual edification of mankind, in various places in England, Scotland and Ireland; but I never saw them to such an extent as in Wales. The number of ministers, and their devotion to the work is surprising; and the manner in which the people crowd to hear the word of God, and dwell upon the words of the preacher, is most delightful. Never did I see such an assembly to hear the gospel in the open field, as that at the Association at Merthyr." Mr. Davis being a native of Wales, preached in the Welch language, which is said to be peculiarly adapted, in the Welch manner of delivery, to gain attention. It afforded me much pleasure," said Mr. Davis, to be permitted to declare the glad tidings of salvation, and plead for assistance to poor Ireland, in the place at Carmarthen, where my venerated grandfather used to dispense the word of life." Mr. Davis has the unspeakable pleasure of having a son, who is a minister of the gospel, Mr. L. Davis, jun. who preached also at the same place, and in his hearing. He has "no doubt that a blessed work is progressing" in Wales.—*Ib.*

The following items are from the Report of a Baptist Auxiliary Missionary Society, established in Kingston, Jamaica.

In the West Indies, the English Baptists have but recently commenced Missionary operations.—The Wesleyan, and the Moravians, laudably forward in every work, have preceded them.—They are now, however, progressing in the labour, and are joined also by Missionaries, from the Church Missionary Society, by the General Baptists, and by others from the Scotch Missionary Society, for propagating Christian knowledge.

At Montego Bay, under the direction of the Baptists, a church has been formed of 780 members.—Measures are also in train for a new Missionary Station at Ridgland. At Falmouth, is a church of nearly 100 members. In Spanish Town a Society is formed of several hundreds, and a chapel erected. The Sabbath Schools contain 140 children.

At Mount Charles, in St. Andrew's, a numerous congregation meets on the Sabbath, and between one and two hundred commemorate the Lord's Supper. Mr. Baylis is the present Missionary who visits the destitute places in his vicinity. At Annatto Bay, there is a church of 300 members, to whom Mr. Flood ministers. Mrs. Flood, his wife, superintends the Sabbath School.

At Port Royal, preaching was commenced in 1822; and by a blessing on the ministry of Mr. Knibb, there is the prospect of a full congregation. A Sabbath School is begun.

In Kingston, there are two Baptist churches.—That under the ministry of Mr. Tinson was, eleven years since, the only church in Kingston; there are now four, of different denominations. There is a school for general instruction, of nearly 300 boys and girls. The Sabbath School is conducted by members of the church.

The chapel in which Mr. Tinson preaches was re-opened on the 24th February, having been shut up for several weeks, for the purpose of erecting galleries, to accommodate the numbers who attend. Mr. Coulart preached from Gen. xxviii. 16. 17. About \$178 were collected on the occasion. Mr. Flood preached in the afternoon, and Mr. Burton in the evening. All the contributions amounted to \$292.00. Lord's Day, March 2, 37 were baptized,—90 in the last twelve months. The chapel will now accommodate 1000 persons. Mr. Tinson whose health was feeble from attending

the arduous duties of a Missionary, and that also of a school, contemplated a journey to America, for the recovery of his health, and to solicit assistance in discharging the debt due on the chapel; his church being poor.—*Ib.*

The Rev. Wm. Yates, the amiable Missionary who visited our States in the summer of 1827, embarked at Gravesend for Calcutta, on board the Lady M'Naughten, Capt. Faith, Aug 13, 1828. His health, we are pleased to state, it is said in the London Baptist Magazine to have been so essentially restored, as to warrant the hope that his labours in India may be long continued. It is added, that such arrangements were made before his departure from Calcutta to England, as to assure us that his visit was without any charge on the funds of the Missionary Society.—*Ib.*

SABBATH SCHOOLS.

AN APPEAL.

To those who neglect these Schools.

Who, amidst the general concern awakened for the rising generation, sits down at ease, saying, "I pray thee have me excused?" Who, whilst so many are busily employed in pouring the light of heavenly knowledge upon the minds of children, look on with sullen apathy or cold indifference, or, with the priest and Levite, pass by on the other side? Alas! if all were like you, what sort of a world would this be which we inhabit? If every one like you, prayed to be excused from works of benevolence and mercy, the ignorant, uninstructed, and unwarned, might sink to ruin, and one deep night of ignorance, and misery, and horror would enwrap the globe. You are determined that your loss shall not be too deeply felt when you die; that no unnecessary tears shall be shed at your grave; and no tablet erected to your memory, but in the breasts of those who are bound to you by the ties of blood. Why do you pray to be excused from this labor of love? Is it because you do not consider yourself duly qualified? Let me exhort you neither to underrate your own abilities, nor overrate the work to which you are invited. You are not called to teach the matematics, nor instruct the children in Latin and Greek; your business is to explain the Bible to their capacities, and teach them the first principles of the oracles of God. Surely if inactivity and indifference to the cause of God were always criminal, they must be doubly so in the present day, when there are so many calls, so many motives to exertion, so many bright examples, and so many scenes of labour. I cannot but conceive, that the inquiry which meets the disembodied spirit on its entrance into the celestial world, now must be, In what Sunday school did you instruct? to what particular plan of doing good did you consecrate your time and talents when in yonder world? No sooner is the institution named, than some happy spirit recognizes it as that to which, whilst in the body, he was peculiarly devoted, and pressed forward to learn the history of its progress and its present state. Let no one say that he is not invited again and again from the Bible and the sanctuary; from the pulpit and the press; by the calls of Providence and the condition of the world. 'Tis impossible but that the loiterer must be arrested at every avenue with some spectacle of diligence to reprove his sloth, and some voice from heaven to rouse his inactivity. "Son, go work in my vineyard to-day."—*Sunday School Magazine.*

ON PASTORAL VISITS.

Christian pastors are sometimes not aware how deeply their people feel any apparent neglect, and how grateful to them is the spontaneous call for kind inquiry or religious conversation. Were these means of usefulness duly prized we should not so often hear loud and heavy complaints that ministers do not visit the people of their charge, or that their visits are principally confined to a few of the most opulent of their respective churches and congregations. How often has it iterated in our ears, Mr. —— is an excellent preacher, but he does not visit his people. The writer knows instances in which ministers have passed by the doors of some of the poorest members of their flocks week after week, month after month, year after year, without ever calling to enquire after their state, either in reference to the present world or that which is to come. Now, this, it will not be denied, is a very serious charge, in as much as it constitutes the omission of one of the most important duties of a Christian minister. Surely, such things ought not to be, and should put every one upon

making the anxious inquiry, "Lord, is it 1?" Can it be reasonably expected that prosperity should attend churches, the ministers of which are so forgetful of their duty? Is not every pastor a bishop, an overseer, an under Shepherd? And do not these terms imply unremitting vigilance over those committed to their care, and a tender solicitude for their welfare? And can these be supposed to exist under the cases above alluded to? Instead of being able to adopt the language of the holy, the zealous, the persevering, the affectionate Paul, who could say to the Thessalonians, "We were gentle among you, even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us;" do not such ministers, in part, merit the terrible charge brought against the shepherds of old, "The diseased have ye not strengthened; neither have ye healed that which was sick; neither have ye bound up that which was broken, neither have brought again that which was driven away, neither have ye sought that which was lost?" Ez. xxxiv.—*Lon. Mag.*

Memoirs of Andrew Sherburne.—The N. York Baptist Register recommends this work to patronage, observing that it is the plain and simple narration of the life of one who commenced while a youth in our revolutionary struggle, and endured, with the fortitude of a man, most extraordinary perils and sufferings; displaying a purity of patriotism to be admired, even in a veteran.—Its interest is not a little enhanced, from the circumstance of the author having been, not only a revolutionary hero, but subsequently a Christian and also a Christian minister. Publications of this kind are rare. Private individuals are overlooked in the glare of attraction which surrounds the great. In the present instance, however, we are presented with memoirs of one in an humble station, during the trying period of America's strife, who acquired the ability to write the history of his woes, while a captive for his country in Mill Prison, in England. The narration, though unpretending, is marked with much good sense, and purity of style; and the incidents which it unfolds cannot fail to interest every true American, and also all such as love the Gospel of Christ. The price of the work is \$1 00. Who, that has the sum to spare, would not cheerfully pay it to relieve the declining years of a veteran of the Revolution?

From the Christian Mirror.

'I WILL SEE WHAT OTHERS DO FIRST.' So said a professor not long since, when requested to aid in supporting an important and pious institution. And so say a vast many others. They do not give a denial, but only wish to know how much others will do; and then they imagine that they shall know better how much they ought to do. In fact I believe it is often an excuse for doing nothing, unless the object should happen to be popular, and they should be thought covetous, or illiberal. It seems that such persons judge of the importance of an object by its popularity; and if others to whom they look for an example, should not patronize an object, it might go down, be it ever so important, for all that they will do. It seems as though they very much wished for an example, but seem to forget that it is their duty to set one. But whose example do they intend to imitate? Is it the example of those who give little or nothing? Do they not, in fact, want an example of this kind to keep them in countenance? Do they not want the name of 'liberal' upon the easiest and cheapest terms? But says one, should I give more than others, I should be called ostentatious. But they appear to have no fears of doing less, and of being called covetous. Another man's piety is as properly a standard for mine as another man's liberality. Such persons set an example, which, if followed, would at once put an end to all giving, to promote any object whatever.

The first question to be solved is, is the object for which I am to give an important one? If so, then I am to give, "as God hath prospered me;" and not to wait to see whether the rich worldling will patronize it. My duty is between God and myself. And, "where much is given, much is required." It does indeed after all, appear to be the language of selfishness. Instead of drawing their rules from the word of God, in respect of this duty; they intend to conform to the world. Suppose that they apply this rule to every other other duty; (and it may as properly be done,) would they not see its folly? If we are subjects, it is the language of rebellion; if soldiers, of cowardice; if children, of disobedience. Such language is, in its tendency worse than a positive denial.

MORAL INTERESTS OF SEAMEN. The signs of the times are most interesting in respect to seamen. Efforts for their benefit seem to be unusually blessed; and the prayers of Christians, we trust, are beginning to be more and more enlisted in their behalf.—A letter from the U. S. Naval Chaplain at the Gosport Station, Portsmouth, Va. to a na-

val officer in this city, dated October 25 says, "Next Lord's day, a seaman and marine, and two seamen's wives, will unite with the church at Portsmouth. There are others, I trust, who will have boldness and freedom to follow their example soon. Yesterday I organized a Bible Class at the Marine Barracks. I will impose upon you the task of sending me three copies of the New-York Observer, and one of the Sailor's Magazine, for the use of the U. S. ship of War Alert and the Marine Barracks."—*N. Y. Obs.*

*Baptist Church in Halifax, N. S.—*We have the pleasure to learn, by a gentleman directly from this place, that the labours of the Rev. Henry K. Green, the Pastor of this Church recently settled, are highly acceptable; and that the Sabbath School, of about one hundred scholars, is happily progressing in religious instruction.—*Chris. Watchman.*

The Baptists in New York are engaged in raising money for Missionary Purposes. The General Agent of the State Convention has recently been occupied in making collections.—From the Report of the Convention at its last annual meeting in October, we observe that the amount of the subscriptions and donations procured by him is \$2873 84 cts. His expenses, \$36 95 cts. Appropriations of money were made by the Convention, to several feeble churches, to assist them in procuring acceptable preaching.—*Ib.*

New-Hampton, N. H. Academical and Theological Institution.—This establishment under the direction of the Rev. Benjamin F. Farnsworth, A. M. Principal, Prof. of Theology, Mor. and Int. Philosophy, &c. is now in a flourishing state. We have received a Catalogue of its Officers and Students, from which it appears that the whole number of Scholars is 204. Mr. Farnsworth is assisted in the different branches of instruction by three Tutors, Messrs. Hosea Quimby, John W. Rand, and Jona E. Farnam. The following gentlemen are Trustees—Rev. Benjamin F. Farnsworth, President; Stephen S. Magoon, Esq. Secretary; Rev. Nathaniel W. Williams, Concord; Rev. Phineas Richardson, Gilman; Mr. John Harper, Henry Y. Simpson, Esq. Dea. Samuel Gordon, New-Hampton; Rev. Stephen Pillsbury, Hebron; Rev. William Taylor, Sandbornton; Ebenezer S. Mooney, Esq. Meredith; Capt. Nathaniel Norris, Treasurer.—*Ib.*

UNITY OF CHRISTIAN FEELING.

There is a love to the cause of Christ, which possesses the hearts of all his friends, and which may be said to be the common property of all the redeemed. When souls are saved, and the glory of Christ is advanced, they must and will rejoice. Though the work may be accomplished by fellow Christians, thousands of miles distant, and of a different denomination from their own, they will exult in the event as an augmentation of "the common stock of blessedness." The following is from the Report of the English Home Missionary Society, in relation to a similar Society in our own United States.

The movements of our transatlantic brethren, seem as mighty and gigantic, as the scale of their mountains and their rivers. Their religion and their benevolence, partake of the character of their legislation; and, unfettered by the restrictions and the prejudices that narrow the range of co-operation, even in this land of liberty, they can most effectively unite for great and general purposes.—The American Home Missionary Society is but in the infancy of its existence, and yet, nearly two hundred missionaries are acting under its patronage and direction, above two hundred congregations are aided by its operations, and its income exceeds twenty thousand dollars.—*Ib.*

Cotton Mather a distributor of Tracts.—The name of Cotton Mather is known wherever the history of New-England is read. The following extract from a manuscript of his, addressed to his son, will show us that the distribution of religious Tracts is no novelty. He lived between 1663 and 1728.

"I had, from my childhood, employed at least a tenth of what money I got, in pious uses, and now I had a considerable quantity of money coming in, I employed much more than a tenth in such uses. My son, do you always devote a tenth of your gains unto the special service of our great Melchizedek, the Lord Jesus Christ, I earnestly exhort you, and advise you: and you shall be no loser by it, I assure you."

"But what I have here to note, is that one of the first contrivances for the glorifying of the Lord, which I recorded, was, to spend much in buying of good books to give away."

"How many hundreds, yea, how many thousand of good books I have thus given away, I cannot reckon. I suppose I have given away near a thousand in one year."—*Ib.*

LATEST FROM MR. WOLFF. The Jewish Expositor for October, mentions the receipt of a letter from the Rev. Joseph Wolff, dated Harbour of Beyroot, May 23, 1828, in which he states his intention of remaining in Palestine, unless directly forbidden by the Pacha, notwithstanding

the British Consul and the American and British Missionaries had all left for Malta. Mr. Wolff, with his wife Lady Georgiana, had been spending a number of weeks at Alexandria, in Egypt, and did not experience the least interruption from the public authorities in their missionary labour among the Jews. The Expositor contains extracts from Mrs. Wolff's journal while in Egypt, and also an address to the Jewish females at Alexandria, which she wrote under the date of April 28, as follows:

My Dear Friends—I cannot leave Alexandria, which I am now about to do, without addressing a few lines to you. I had hoped to have formed a friendship with you, but as none came to see me, I must write to tell you how much I am attached to the Hebrew nation.

It was my love to your nation that induced me to leave my own country, in order to go to Jerusalem, that holy city, which now sits solitary; in order to teach little children the way of salvation through Jesus Christ the Son of God, who was born of the Virgin Mary.

Mothers in Israel! you love your babes; teach them to love Jesus Christ, the friend of little children, who took them up in his arms and blessed them, and said of them, "Of such is the kingdom of heaven."

Daughters in Israel, Look to him who said, "Whosoever doeth the will of God, the same is my mother and my sister." Ask yourselves, one simple question. Why are Jews dispersed and persecuted, and no longer a nation? Because they crucified the Lord of Glory, in whom alone is salvation. If you do not believe in him, you must eternally perish, for there is one who will accuse you, even Moses in whom you believe, for he testified of him.

But I trust the day is at hand, when the glory will be restored to the kingdom of Israel, and the nation will look on Him whom they have pierced and mourn; and, moreover, on Him whose blood they called down upon themselves, saying, "His blood be upon us, and upon our children!" Can you think without horror of such a curse being on your nation, even till this day? Oh, cleanse yourselves from it, by repentance and faith in the holy Jesus; Turn ye, turn ye, from your evil ways, for why will ye die, oh house of Israel!

I could say much more on this subject, which is that nearest my heart.

My dear sisters, if you will permit a Gentle, so to call herself, I love Jerusalem, and it pitied me to see her in dust. I therefore go thither, and I trust my going will be blessed. My little daughter will be brought up in the land of her forefathers; and I trust, we shall only be forerunners of the ingathering of Israel; for many striking events of the times denote that ere long the Lord will arise and have mercy upon Zion, for the time to favour her, yea, the set time, is fully come. Even so, come quickly, Lord Jesus! is the constant and earnest prayer of your sincere friend,

GEORGIANA M. WOLFF.
Alexandria, April 28th, 1828.

IMAGERY IN PREACHING.

All that can be said in favour of the images of fancy, and the expressions of passion, as introduced into sermons, is this: the preacher, who feels the solemn and affecting subjects of his discourse, will, like the prophets and apostles, and like Christ himself, exhibit his feelings while he is discoursing, and disclose the truths which he teaches, and the duties which he inculcates, with that earnestness with which he feels them. When the mind feels strongly, the imagination is naturally vivid; and will form bolder thoughts and stronger images, than when it is calm.

The language, also, will be more ardent and impassioned; and the whole discourse will assume a higher and more impressive character. All this, every preacher will acknowledge and practice; while his sole business will be to teach the truth of God.

The only reason why his mind will thus feel and his discourses thus glow, are the reality and importance of this truth, the strong sense of these things in his own mind, and his earnest desire to communicate his own views to his hearers.

Whatever images he displays, whatever applications he makes to the passions of his audience, will be admitted into his discourse, merely because they offer themselves, unthought, to a mind possessed of such views.

Instead of being the soul and substance, they will be only the form and the dress, united to that truth and argument, which are the real souls. In this manner they will have propriety and use; but in this manner only.—*Dwight.*

MODERN SERMONIZING.

Brilliant exhibitions are highly entertaining to mankind; and the successful authors of them are greatly admired and applauded. I know also, that they are, therefore, greatly coveted by others, and the Exhibitors sedulously imitated by multitudes, at the present time. I see, or think I see, with deep regret, both in Great Britain and this country, a constant leaning to what I should call, not preaching, but *pulpit exhibitions*. The scheme of such exhibitions appears to be, to write

like some of the ancient historians and rhetoricians, not truth, but handsome compositions; made up of brilliant images, and striking and pleasing sentiments of passion, and adorned with fine figurative language, bold exclamations, and pompous phraseology. These, delivered with theatrical tones and gestures, carefully studied and artfully practised, are what seem now to be esteemed by multitudes the perfection of preaching. Accordingly, such as exhibit these things in this manner, are greatly commended, and followed with eagerness and admiration.

Were this subject only to be regarded as a matter of taste, it might perhaps be worth the time and labour of a critic to show, that the scheme, which I reprobate is equally a violation of correct taste, and of duty. But it can scarcely merit a sober discussion from the desk. I shall only observe, that this was not the conduct of Pericles, Demosthenes, nor even Cicero, when in earnest; much less that of Chatham. These great men, in all their fervid addresses to their countrymen, laboured, like persons of real business, to show them their real faults, errors, dangers, and duties; to evince the truths, which they taught, by irresistible arguments; and to make their audiences feel and act, because truth so powerfully demanded it. This is the way of nature, and the true road to success. He, who would acquire the success which they acquired, must follow the path which they trod.—*Ib.*

REDEMPTION.

The world was one great scene of desolation. It was a world in ruins; a vast sepulchre, hung round with darkness, and replenished with decay and death; where no sound of consolation pierced the slumbering ear, and no beam of hope re-illuminated the eye, closed in eternal light.

In this state of absolute despair, "the Father of all mercies" was pleased to say, "Deliver the soul of man from going down to the pit; for I have found a ransom." Heaven was startled at the declaration; and the bosoms of all its inhabitants trembled with astonishment and rapture. They had seen their own apostate companions cast out of the regions of happiness, and "remained in chains, under darkness, to the judgment of the great day." No more favourable destiny could be expected for man. The ransom found, was the life of the Son of God; "the brightness of his glory, and the express image of his person." The gift, on the part of the Father, was the greatest of all gifts. The self-denial, on the part of the Son, was the highest possible self-denial. The sacrifice was infinite; and could not be demanded even by a suffering universe. It was conceived only by boundless wisdom; it could be executed only by boundless love.—*Ib.*

Questions proposed for discussion.—Ought the sin of covetousness in a member of a Christian church, when it exists in such a degree as to retard the welfare of that particular society, and bring a slight upon the profession generally, to be made a subject of church inquiry and discipline, even when unconnected with any other obvious inconsistency of conduct?—*New Bap. Mis.*

What qualifications are requisite in one who undertakes to correct the faults of another?

What is the best method of conducting ministerial conferences?

ENGLAND AND THE UNITED STATES.

Their Moral Influence.

The moral power of a people is in the compound ratio of their liberty, intelligence and virtue. Of this, England affords striking evidence. She is inferior in population and territory, to many other countries: but not so much in influence on the affairs of the world. The United States present another instance. Our remote situation from other civilized nations, and the greenness of our youth being considered, the influence of our country, upon the public sentiments of the world, is truly astonishing. Spain began her work of colonizing the Southern Continent, before England planted settlements in North America. Yet, now, the United States exert greater moral influence on the world, than all the Spanish name or blood in Europe or America. The reason is, we have liberty; we have the religion of the Bible; we have general education.

But the influence of our country rapidly increases. Our population grows at the rate of more than a thousand a day. With this, there is an equal rapid increase in the facilities of intercourse, between the nations of the earth. Half the distance between this country and Europe, has been annihilated, within the last five and twenty years. During that period, our population has risen from six to twelve millions. Look forward twenty five, fifty, a hundred years. When the population of our country shall equal that of all Europe, who can calculate the extent of her influence? It will emanate from the intellectual and moral character of the people. It will take its colouring from our religion.

According to the minister of the gospel. And he will

principles of obligation laid down in the gospel, this country does indeed owe, and long will owe, a deep debt to mankind. Its amount must be determined by our moral power, as a people, of affecting their interests.

And verily it is not small. Free, educated, with the Bible in our hands, and nothing to prevent its full and powerful influence on our hearts; and at perfect liberty to meet in any numbers, and consult on any measures, there is nothing here to hinder the entire concentration of all the resources of the church. And I cannot help repeating, that American Christians are in the best possible condition to do good, precisely in the way in which most good can be done; to use just the weapons of warfare which apostles found to be mighty; to go in the simplicity of the gospel with the single-heartedness of truth and love, and carry to our perishing fellow-men, the blessings of salvation. Indeed we are debtors to the world. The Head of the church has brought this great debt upon us, and it must be paid.

For the Christian Secretary.

BIBLE CLASSES.

A few thoughts have occurred to me on the subject of Bible Classes, which you are at liberty to publish in your valuable paper if you think expedient.

The utility of Bible Classes, cannot, I think, be doubted by any one who has seen their happy influence in the societies where they have been established.

Their uniform tendency so far as I have become acquainted with them, is to interest the feelings not only of the children and young people, but also of parents in searching the scriptures. The author of our existence has placed in the bosoms of youth "an ardent desire, an insatiable thirst for knowledge." It is a law of nature that they must have something to divert and engage their attention. And how desirable that their attention be directed to the Bible, the book of books. The scriptures are vastly superior to all other writings on account of their truth and *doctrines*. When we read a common history, there are frequently doubts arising in the mind in relation to its truth. But not so when reading the Bible; here we can have no reasonable ground to doubt its truth or divine inspiration. And there can be no great difficulty in turning the attention of young people to the study of the scriptures. Only make the thing common and respectable, and it will soon become interesting. They will study the Bible with as much satisfaction, as they would grammar or ancient history. And when it becomes pleasing and interesting to young people, they will delight in attending public worship, and reciting their lessons. In this way youthful diligence will be worn off in a great degree. And if it be useful to young people, why not to parents? Can it be important for children and young people to study the scriptures and form themselves into a Bible Class, and unimportant for parents? The best method for parents undoubtedly to encourage their children to become members of a Bible Class, is to become members themselves. They will then believe that their parents think it important. In this way we may make the Bible a subject of general conversation in the family. And what more useful subject can be introduced into the family circle? What parent is there who does not wish to have his children taught the holy scriptures? If so, let him become a member of a bible class, and his children will unite without much difficulty. A well organized bible class is undoubtedly one of the best means of imparting a knowledge of the word of God. The Holy Spirit has been pleased in the course of a few years, to commence a number of revivals in bible classes and sabbath schools. And in this way he has most evidently smiled on these institutions.

It is remarked that sabbath schools and bible class schools, make bible christians when converted.

They are already prepared to wield the sword of truth against the enemies of God and his people. They have their weapons at hand. And I know of no more favourable season of the year to establish a bible class than this, especially when the sabbath school is discontinued during the winters. There is, in almost every society, a class of the largest of these scholars who might be brought into a bible class to good advantage: questions may be put to them adapted to their capacity. It is frequently an excuse of young people that "I have no time to study my lesson." But I think this objection is easily removed at this season of the year in most cases. The evenings are of sufficient length to get their lessons. And from these two circumstances (when the sabbath school is discontinued in the winter) I think the present season of the year is by far the most favourable for bible class operations. Scholars are not only benefitted by a bible class, but it is a great benefit to *teachers*, and especially when the teacher is a minister. Besides the influence which he acquires among the youth, it is a great means of improvement to his own mind in biblical knowledge. It leads to a more thorough and critical investigation of the scriptures, which is certainly of vast importance to the minister of the gospel. And he will

find he will be seldom or never listened to with more interest and attention, than when he takes some subject connected with the lesson then under consideration. In this way, parents and children and ministers are treasuring up that instruction which if rightly improved, will make them wise unto salvation.

Under these considerations, it is to be earnestly desired, that there may be a well organized bible class in every church in the state. And I am persuaded there are those in every church, qualified to go forward in this thing. "Whatsoever thy hands findeth to do, do it with thy might."

A PASTOR.

Nov. 20, 1828.

Extract of a Letter to the Editor, dated Canterbury, Nov. 17, 1828.

"God is still continuing his favour to his newly collected company of disciples in this place. Meetings are frequent, and crowned with the choicest blessings. A spirit of love, joy and peace pervades, and reigns through the body. Mercy drops are falling all around us, and "the clouds are returning after the rain." One after another is deserting the ranks of sin, and coming over on the Lord's side. Every week is signalized with new cases of conviction and hopeful conversion. I have baptized eighteen since I wrote you last, and received one by letter; others are saying, "see, here is water, what doth hinder me to be baptised?" Union of feeling, and union of sentiment prevails here, and I bless God that the converts, without an exception, who have gone forward, have united in "one body" and I trust "in one spirit, even as they are called in one hope of their calling." "One Lord, one faith, one baptism." "Here living streams from Christ the spring, descend to every soul, and heavenly peace with balmy wing, shades and bedews the whole." May God ever watch over this little vine.

Yours, &c.

LEVI KNEELAND.

The National Preacher for October, contains the Sermon of the Rev. Dr. Rice, delivered at Philadelphia before the American Board. It is from the 2d Corinthians. x. 4. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds;" and is entitled *The Power of Truth and Love*. Dr. R. aims to show, that the legitimate method of promoting the religion of Christ, is to impress the truth on the minds of men, softened and subdued by love. He shows, I. Religion may be most successfully propagated, where it is perfectly free from all human authority. II. It is peculiarly the duty of American Christians, to enlist and combine their energies for evangelizing the world. We owe it, 1. To Christ. 2. To our country. 3. To the nations of the earth. 4. To the universal church of Christ. III. The views here taken show how unfounded are the suspicions and jealousies, which are entertained of the Missionary cause, and how unwarrantable is the opposition made to it.—Rec. and Tel.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, Nov. 29, 1828.

NOTICE.

Any of our subscribers or agents who may have spare copies of No. 39 of the present volume of the *Secretary*, are desired to return them to this office, as that Number is wanted and we have none on hand.

We are pleased to have it in our power to publish a weekly list of receipts for this paper, as large as has heretofore appeared; but as the year is drawing to a close, we hope we shall be enabled for a few weeks to come, greatly to enlarge this department of our paper.

Not having a copy of the 1st volume of Fuller's works at hand, we shall be obliged to defer the continuation of the numbers which we intended to have published from it, for a short time.

The publication suggested by A. A. W. has not yet come to hand.

The letter from which the following is an extract was received about the middle of October, by the Editor.

Eight members were added to the infant Baptist Church in Hadlyme two weeks ago last Saturday and Sunday; five of which were added by baptism, and four of the five were members of the Presbyterian Churches in this vicinity, and were in good standing in their respective churches when they united with us, but they had become satisfied that the bible afforded no record that God had ever commanded any person to sprinkle either himself or any other person with mere water unmixed with any other substance."

General Intelligence.

RUMOUR OF THE CAPTURE OF VARNA.

A mercantile house in this city has received a letter dated Leipzig, Oct. 8, which announces the arrival of a courier from Vienna, with the information that Varna had been taken by the Russians, that all the Turks had been killed by sword and fire, and that the loss of the Russians in men and horses was very great. This letter comes by the way of Hesse, by the Edward Bonnaff, from Vienna, via. Leipzig to Hesse, is a roundabout way. We give the rumor, but we do not believe it.—*N. Y. Courier*.

SEVEN DAYS LATER FROM EUROPE.

The packet ship *New-York*, Capt. BENNETT, arrived at this port yesterday, from Liverpool, bringing London papers to the evening of the 17th, and Liverpool to the 18th October, both inclusive.

FROM THE THEATRE OF WAR.

The Russian Retreat.—The Russians are in full retreat, and by the last accounts their main army was fifty miles North of Varna. They have met with repulse, discomfiture and defeat.

The Morning Journal of Oct. 17, says that Gen. GEISMAR is declared unable to cope with the Pacha of Widdin, and so far from thinking of acting on the offensive, is fortifying himself in Craiova, against surprise. The army is sadly in want of forage, and the bad water occasions a dreadful mortality.

Letters from Vienna, of the 4th Oct. state that the Russian army before Chumla was, at the time of its retreat, in such want of provisions as scarcely to have two ounces of bread per day for each soldier, with half a pint of water.

Letters from Berlin state that the second army, under command of Count WITTGENSTEIN, has been dispersed; that whole regiments of cavalry are dismounted, and that the want of water has been so severely felt, that three rubles have been given to a bottle of water.

Accounts from Bucharest state that the Turks have assumed the offensive against Gen. Roth, the sieger of Sislistra.

From Chumla, HUSSIN PACHA has rushed down, at the head of 70,000 men, in pursuit of the Russians, who have abandoned their canon. His determination is, to compel them to a general battle, and to end the campaign by their annihilation.

The Czar has ordered a levy of four men of every five hundred in his empire. This levy will amount to about 250,000 men.

VIENNA, Oct. 3.—*The Courier de Smyrna*, of the 1st of Sept. contains an article from Constantinople, according to which Shumla is provided with provisions and ammunition for 6 months to come. The same, says the *Courier*, is the case with every position in the Balkans, and all the disorder that formerly reigned in the Turkish Commissariat has entirely disappeared. The distribution of provisions takes place in the most regular and punctual manner, and this laudable conduct, on the part of Government, has had a most beneficial effect in preventing desertion. The Grand Vizier, will proceed forthwith to his army at Varna, accompanied by one of the Plenipotentiaries who signed the treaty of Ackerman, and he will be joined by Argyropoulos, formerly Dragoon, of the Porte, a Greek, a man of distinguished talents, who has lately been recalled from exile with another very considerable Greek family. The presence of these persons in the camp gives reasons to conjecture, that the Porte has been called upon to be ready to enter into negotiations for peace, as soon as the time for fixing the preliminary basis of it shall arrive.

Hamburg, Oct. 19.—A letter from Frankfort says, that *estafettes*, received from Vienna, represented the present campaign of the Russians as completely at an end, and the Emperor is about to return to St. Petersburg. Count Wittgenstein, it is said, is to be superseded in his command, and General Ugarow appointed to succeed him.

Semlin, Sept. 18.—The last mail from Constantinople brings nothing important; but the military preparations are worthy of attention. All the Turkish nation appears animated with a warlike spirit. Numbers of Asiatic troops, mostly cavalry, continue to arrive, and proceed to the Danube, after halting a short time. Several of the exiled Janissaries have been discovered among them, who were immediately arrested, and publicly thrown into the sea.

Three frigates have been fitted out, which, accompanied by a steamboat, carrying twenty-four guns, has lately arrived here, going to observe the Bosphorus. The Turks seem no ways intimidated. All the young men take arms, and the old men say aloud, "We know that the Russians are going to blockade the Dardanelles, that the English threaten Egypt, and the French the Morea; but we confide in the God of Mahomet, whose omnipotence will aid us arms."

The Sultan, before proceeding to business, goes to the mosque. After prayers he reviews the troops in Constantinople, and then goes to Egliick-Dschami, out of the gates, where great batteries are erecting. The castle of the seven towers is to be fortified and provided with one hundred and fifty pieces of cannon.

From the suburb of the potters three rows of batteries have been erected, which have at least 350 cannon. Of the six gates between the seven towers and the harbour, all are to be shut except two—the new gate, and that leading to Adrinople.—*Frankfort Gaz.*

ENGLAND.

The King is recovering from his late attack of the gout.

IRELAND.

A second edition of the London Chronicle of the latest date has the following article.

Arrest of Mr. Lawless.—By the Freemens' Journal of yesterday, which we have just received, we learn that Dublin was thrown into a state of very great excitement, by the arrest of Mr. Lawless. Mr. Lawless was taken into custody on a charge of sedition, by Mr. Farrell, under a warrant from Judge Burton. Mr. L. accompanied by Mr. Shiel, Mr. Brady, Mr. Stanton, and others, attended the Police Officer to the Judge's Chambers where he gave bail himself in £500, and two sureties in a like sum, for his appearance at the next assizes, for the county Monaghan, and was then released from custody.

AFFAIRS OF GREECE.

ALEXANDRIA Aug. 15.—The famous treaty with the pacha is at length signed. The Morea will be evacuated by Ibrahim Pacha and his army, but there will remain in the fortresses 1,000 Egyptian soldiers, which united with the Turkish force of 6,500 men, will form a garrison of 8,000 men, who our pacha will have the privilege of provisioning for fifteen months. There are already thirty-five Egyptian transports laden with necessities, and sixteen European vessels are taken up for the same purpose, and others are being sought for.

Aug. 15.—The convoy of thirty-five transports has sailed for the Morea. The pacha has sent by this first division not only necessities, but five hundred thousand hard piastres of the new money struck at Cairo. This expedition is escorted by the French and English vessels of war. A second expedition will sail in about ten days.

LATEST FROM COLOMBIA.—We are indebted to Capt. Eveleigh, of the brig *Bunker Hill*, arrived last evening, for Carthagena papers to the 23d Oct. and Bogota papers

to the 24th of Sept. from which we gather the following intelligence.

Under date of Bogota, Sept. 25, we read that the trials of suspected persons continue, and more fugitives continue to be captured. The government, with a desire to show their clemency, had released a few individuals who were proved to have fallen accidentally under suspicion; others had been sent to distant departments, and some suffered to continue in public employments. The particular charges against the individuals are not published.

The papers contain some particulars which have been ascertained relating to the designs of the conspirators in the late plot against Bolivar. It was at first intended to execute it on the 10th; and a plan was proposed, on one occasion, to capture him on an excursion into the country. The design is attributed partly to intriguers from Spain.

The Bogota *Gazeta* of Oct. 5th, informs us of the execution of Ramon Guerra and Gen. Padilla, on the 2d Oct. On the 20th Sept. Horment was shot, as well as W. Zulaybar, Col. Silva, Lieuts. C. Galindo, & F. J. Lopez. The trials of the others were going on, and their execution was expected.—Carajo, Tejada, Mendez, Gonzales, and Brizeno, had not been taken. The editor says it is believed that Santander is the focus of the conspiracy.

With regard to Peru, the same paper remarks, that it is time to put it out of her power to injure other states as she has injured Bolivia—which means that the subjugation (not annihilation) of that Republic is recommended.

Gen. Urdinaria has appointed Col. M. Toro head of the war department. He also fixed, by a decree, the meeting of the Constituent Congress at Chuquisaca, for the 1st of August past.

An official letter from the Commandant of Guayaquil, informs the secretary of war of the arrival of Col. Acero in the schr. Ayacucho, from Arica, on the 26th Aug. with the mounted Juino Grenadier squadron of Columbian auxiliaries from Bolivia. Gen. Sucre was at Oruro, and would embark at Cobijas. Gen. Brown and the rest of the troops were in the department of Arequipa, waiting only for vessels. All this was in conformity with capitulations made at Piquins.

It was officially announced that Guayaquil had been blockaded for several days, on the 1st Aug. by the Peruvian corvette Libertad, which visited and registered all vessels, foreign and national, which attempted to enter. Orders were therefore issued from "Head Quarters of the Southern army at Cuenca," Aug. 10th, to arm all the disposable naval forces and demand the cause of the blockade, being prepared to maintain the honor of the Colombian flag. Col. Wright accordingly sailed in the schr. Guayaquilea, accompanied by the corvette Pichicabo, and met her near the mouth of Tumbes on the 31st. He was fired upon upon speaking her, and an action commenced which lasted half an hour, in which the schr. lost 24 killed and 36 wounded, and suffered severe injury. The Pichicabo not being able to come up, the Libertad escaped.

Murder of Major Laing.—It is with feelings of sorrow and regret that we announce the murder of this intrepid and persevering traveller. He had reached Timbuctoo, where he had resided for a considerable time: but upon taking his departure for Sego, he was, three days after he quitted Timbuctoo, murdered between the 21st September, and the 1st of October, 1826. This lamentable intelligence was communicated to the Colonial office, by the British Consul at Timbuctoo, his father-in-law.

A letter (says the *Baltimore Chronicle*) from Kingston, Jamaica, dated September 21, states that on the day previous, at 3 o'clock, A. M. a violent shock of an earthquake was felt in that place.

New York, November 22.

Shocking Affair.—We have to record a most shocking and diabolical affair, which occurred a few minutes after two o'clock yesterday afternoon, at No. 25 William Street.

Mrs. Newman, from Philadelphia, who keeps a boarding-house at that place, was fired at with a pistol loaded with slugs, by a man of the name of Richard Johnson, a boarder in the house—the contents entered the right breast, and it is presumed that they passed downwards towards the ribs. The report of the pistol, and an agonizing scream, brought several persons from the street into the house, among them Mr. Benj. T. Barker, (whom we have seen) and who informed us, that when he entered, he found Mrs. Newman stretched upon the floor of the back room wailing in her blood, with several persons, and two or three children around her. It is said that she held an infant in her arms at the time, which fortunately escaped unharmed. Mr. Barker immediately lifted up Mrs. N. and placed her on a sofa, demanded who and where the murderer was—he was scarcely informed that he had run up stairs, when the wilian entered again with the pistol re loaded, advanced towards Mrs. N. and exclaimed, "damn you, if the first shot did not kill you, this will," and fired again—the charge passed within an inch of Mr. Barker's body, and four or five balls entered his left arm, near the elbow, and lodged near the wrist. At this shot the pistol burst, wounded the hand of a young girl, and tore the hand of the villain severely. Mr. Barker was also struck in consequence of the explosion, but was not materially injured. The second report brought several other persons from the street, who deserve the thanks of the community for securing the assassin even at their own personal risk. He is now lodged in Bridewell. Medical aid was immediately called, and Dr. King extracted the balls from Mrs. Newman's arm, but the course of that which entered her breast has not yet been traced. At the time of writing this, the lady is still alive, but apparently insensible, and with little hopes of her recovery.

We have heard many causes ascribed for the commission of this inhuman deed, but none that we can rely on, and therefore will not attempt to narrate any of the alleged causes, but wait till we know something definite.

November 24.

Mrs. Newman—This unfortunate Lady died on Saturday morning about 11 o'clock, and was buried yesterday afternoon.

A coroner's inquest has been held over her body, and a verdict returned, that she came to her death in consequence of two pistol shots, fired by the hand of Richard Johnson.

After her decease, no less than seven slugs were extracted from her body.

The villain, Richard Johnson, was called up for examination on Saturday afternoon, but in consequence of his hand bleeding a-fresh, so profusely, the magistrates feared his life, and he was remanded back to prison. The wound is very severe, and at one time, it was thought that it would be necessary to amputate the hand, but we now understand that the physicians think this will not be necessary.—*Courier*.

The following is an abstract of the statement made by Johnson on his examination by the Court.

He had boarded with Mrs. Newman about six years, the last three of which they had lived as man and wife; and although he had frequently requested her to marry him, she had deferred complying with his wishes in this respect. He says that the child referred to was their child, and was born in the western part of the state of New-York, in August, 1827. Soon after her return to Philadelphia, to avoid exposure, they removed to N. York. Before his late return with the child, a part of his printing materials had been attached for the rent due from her. He said that he had made too free use of liquor on the day Mrs. N. was shot, but has no recollection of committing the deed. He was remanded to prison for trial. *The way of the transgressor is hard.*

Governor Giles, of Virginia, has made known that he is to write no more for the public prints. He has engaged another person to say, in his name, anything further he may wish to communicate to the world.

Remarkable Coincidence.—The day previous to the distressing accident which terminated in the death of the late Rev. D. H. Barnes, one of the principals in the male department of the High School in New-York, he preached a funeral sermon at Lebanon, while on his way to Troy, from the following text:—James iv. 14; Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.

Cherokee Nation.—The message of the principal chiefs combats the arguments advanced by Georgia to sustain her demand upon the U. States, for the appropriation of the Cherokee lands within her territory, and indicates a determination not to surrender the lands, rendered dear to them by possession and the reminiscences attached to it.

To kindle a Fire in a Stove.—Place your wood in order in the stove—it should be dry of course—then having closed the door take a hot political newspaper, twist it up so as to be its combustible parts more nearly in contact, and lighting one end by a candle or match, apply it to the vent of the stove, and it is almost incredible to conceive in how short a time the whole mass of wood will be in a blaze.—*Berk. Amer.*

Libel Suit.—Gen. Theodore Lyman jr. is indicted in Boston, for a libel against the Hon. Daniel Webster, contained in a late number of the Jackson Republican. The article asserts that Mr. Webster, one of those "federal leaders," of whom President Adams has asserted, that they were ready to dissolve the Union and unite this part of it with England, in the time of the late war. The defendant moves for a postponement of the trial to the March term, that he may obtain as witnesses Mr. Adams, Mr. Giles of Virginia, and others out of the Commonwealth. Counsel for the defendant, Samuel Hubbard and Franklin Dexter, Esqrs.

Rum and Suicide.—A Mrs. Younglove committed suicide at Fairfield, N. Y. Oct. 11th. She had been rendered delirious by the intemperance of her husband.

Sunday Tippling.—The following is a happy thought. It is an order from the Mayor of a department in the Isere, published in a newspaper. "All persons drinking and tippling upon Sundays and holidays, in coffee houses, &c. during the celebration of mass or vespers, are hereby authorized to depart without paying for what they have had."—*Fr. Chron.*

TRICKERY EXPOSED.

A short time since, (says an English gentleman who has recently visited Lisbon,) the Priests found, or pretended to have found, an image, dug up from the earth, and proclaimed it to be the effigy of an eminent Saint; it was accordingly set up in one of the churches, where crowds of devotees assembled to offer their adorations. To his Saintship was also referred the decision of the disputed point, who was the legitimate Monarch of Portugal? The officiating priest put the question, in an audible voice, "Is Don Pedro the lawful Sovereign?" The image nodded assent. This was repeated on various occasions to increased congregations, and was considered by the multitude as an astonishing miracle. At one time, in the presence of our informant, the first inquiry had been replied to

POETRY.

For the Atlantic Souvenir for 1829.

REST IN HEAVEN.

Should sorrow o'er thy brow
Its darken'd shadows fling,
And hopes that cheer thee now,
Die in their early spring :
Should pleasure at its birth
Fade like the hues of even,
Turn thou away from earth,
There's rest for thee in Heaven.

If everlife shall seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day ;
If like the weary dove
O'er shoreless ocean driven :
Raise thou thine eye above,
There's rest for thee in Heaven.

But O if thornless flowers
Throughout thy pathway bloom,
And gaily fleet the hours,
Unstain'd by earthly gloom,
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in Heaven.

When sickness pales thy cheek,
And dims thy lustrous eye,
And pulses low and weak,
Tell of a time to die ;
Sweet hope shall whisper then—
" Though thou from the earth be riven,
There's bliss beyond thy ken,
There's rest for thee in Heaven."

From the New Monthly Magazine.

THE BOON OF MEMORY.

"Many things answered me."—MANFRED.
I go, I go!—And must mine image fade
From the green spots wherein my childhood
play'd

By my own streams?
Must my life part from each familiar place,
As a bird's song that leaves the woods to trace
Of its lone themes?

Will the friend pass my dwelling and forget
The welcomes there, the hours when we have
met
In grief or glee?
All the sweet counsel, the communion high,
The kindly words of trust in days gone by,
Pour'd full and free?

A boon, a talisman, O Memory give,
To shrine my name, in hearts where I would
live
For evermore!
Bid the wind speak of me, where I have dwelt,
Bid the streams voice of all my soul hath felt;
A thought restore!

In the rich rose, whose bloom I loved so well,
In the dim brooding violet of the dell,
Set deep that thought!
And let the sunset's melancholy glow,
And let the spring's first whisper, faint and
low,
With me be fraught!

And Memory answered me:—" Wild wish
and vain!
I have no hues the loveliest to detain
In the heart's core:

The place they held in bosoms all their own,
Soon with new shadows fill'd new flowers
o'er grown,

Is theirs no more?"

Hast thou such power, O Love?—And Love
replied:—
" It is not mine!—Pour out thy soul's full tide
Of hope and trust,
Prayer, tear, devotedness that boon to gain—
'Tis but to write, with the heart's fiery rain—
Wild words on dust!"

Song! is the gift with thee?—I ask a lay,
Soft, fervent, deep, that will not pass away
From the still breast;

Fill'd with a tone—oh! not for deathless fame,
But a sweet haunting murmur of my name
Where it would rest!

And song made answer:—" It is not in me,
Though called immortal—that my power may
be
All but divine,
A place of lonely brightness I can give;—
A changeless one, where thou with Love
would live,
This is not mine!"

Death, Death! will thou the restless wish ful-
fil?
—And Death, the strong one, spoke:—" I can
but still
Each vain regret:

What if forgotten?—All thy soul would crave,
Thou too, within the mantle of the grave,
Wilt soon forget."

Then did my soul in lone faint sadness die,
As from all Nature's voices one reply,
But one was given:—
Earth has no heart, fond dreamer! with a
tune,
To give thee back the spirit of thine own—
Seek it in Heaven!"

SCRIPTURE ANNOTATIONS.

MATT. I.—The book of the generation of Jesus Christ.—The New Testament is a narrative of the most remarkable things and circumstances connected with the birth, life, death, and resurrection of Jesus Christ. This chapter contains his pedigree and birth. There are two genealogies of Christ—one by Matthew and one by Luke. The former is an account of his lineage by Joseph, his supposed or reputed father. The latter is an account of his lineage on the side of Mary his mother. It was necessary that his genealogy should be known both by his father's and mother's side,—the former to establish his legal right to the throne or government of Judah, as the son or descendant of David; the latter to prove that he was the seed of David according to the flesh, or the seed of the woman which should bruise the serpent's head. Hence Luke carries his pedigree by his mother's side back to Adam, which proves him to be the true seed of the woman, and shews him to be the Saviour of all the

descendants of Adam who believe in him and are made partakers of the Divine nature, by the exceeding great and precious promises of the gospel. The narrative of Christ's progenitors by his father's side, in this chapter is divided into three periods of fourteen generations each. This was a very natural division; first, of private persons, from Abraham to David; second, of kings, from David to Jehoahim—and third, of private persons, again from the Babylonish captivity to the coming of Christ. Jehoahim was born, indeed, twenty-six years before the captivity, but as he was divested by the Babylonians of his regal dignity, he is properly reckoned in the class of private persons in this genealogy. In the first and third divisions it will be observed there are just fourteen generations, but the second class in reality contains three more, viz. Abaziah, Joash, and Amaziah. These omissions by Matthew according to his plan of dividing the ancestors of Christ into three classes is justifiable on the ground that such omissions were not unfrequent among the Jews; and that their title to the crown was somewhat questionable. Abaziah, for instance, was made king by the people—of course he had no right to the crown by birth—and as it was the design of the Evangelist to prove that our Lord had a regal right to the kingdom, as the son or descendant of David, those kings who enjoyed the title without that right are properly omitted in the narrative of his pedigree. Matthew begins by fixing the attention of the Jews directly upon Christ as the son of David and descendant of Abraham. There was much heavenly wisdom in this, because the promises of the Messiah were made to these two distinguished personages among the Jews. David was their first king, in whose family the government was confirmed, and on whose descendants the kingdom was entailed. He was a great and honorable personage among the Jews, and therefore, his son ought to have been readily and cordially received by them. The promise of the Messiah was also often made to Abraham; and the Jews boasted of him as their father and the root of their nation. This method, therefore, of introducing to their attention the gospel of Christ was well calculated to guard against their prejudices, and induce them to receive him as their king and the Messiah of their Scriptures; as well, also, as to shew the great guilt and criminality of all those who reject him. In the narrative Judas is mentioned first in Jacob's family because our Lord sprang from that tribe; but he mentions also his brethren, because they were also the relations of Christ, and to shew that it was to them they were indebted for all their privileges and honors.

If the rights of Jesus Christ to the throne of Israel, and the homage of his subjects as king in Zion, are so clearly established from his pedigree and the circumstances attending his birth, how are the obligations to receive and adore the Saviour increased by the fact of his resurrection, and the evidences by which that glorious event is fully established.

The testimony of the Apostles upon this point was most powerful; they became

witnesses unto Jesus both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. They did boldly publish and confirm the certainty of his doctrines and miracles, and every where asserted and maintained that Jesus was the true Messiah.

His Royal pedigree by Matthew shows his right to reign; and his natural descent by Luke, proves his power to save. He is the seed of the woman, that shall bruise the serpent's head. Hence in the language of Dr. Macknight, "Our Lord's genealogy given by Luke, will appear

with a beautiful propriety, if the place which it holds in his history is attended to. It stands immediately after Jesus is said to have received the testimony of the Spirit; declaring him the Son of God, that is to say, the Messiah; and before he entered on his ministry, the first act of which was his encountering with, and vanquishing the strongest temptations of the arch enemy of mankind. Christ's genealogy by his mother, who conceived him miraculously, placed in this order, seems to insinuate that he was the seed of the woman, which in the first intimation of mercy vouchsafed to mankind after the fall, was predicted to break the head of the serpent. Accordingly Luke, as became the historian who related Christ's miraculous conception in the womb of his mother, carries his genealogy up to Adam, who, together with Eve, received the fore-mentioned promise, concerning the restoration of mankind by the seed of the woman."—*Bap. Preacher.*

THE GLORY OF THE GOSPEL.

In the gospel is embodied an exalted science. Immensely different from the cold, speculative systems of philosophy, which, although they sometimes amuse the head, have no connexion with the heart; the doctrines involved in this science, are all practical, divinely efficacious on the character,—and means, at the same time, of expanding, ennobling, and purifying, the soul. At every step, as you advance in this knowledge, it will make you not only more learned, but more virtuous, and more useful. Every step, also, will be a step of delight.

Here, and here only, truth outruns all the efforts of fiction, in beauty, sublimity, and glory. Whatever is great to the view of the intellect, whatever is sublime to the eye of imagination, whatever is ravishing to the feelings of the heart, is found here, in degrees, which cannot be limited. In the pursuit of this truth, the mind is not merely delighted but enraptured; is not merely elevated, but exalted; does not merely look on, but while it looks, "is changed into the same image, from glory, to glory, by the Spirit of the Lord." These are "the things" into which "angels desire to look."

Continued from page 175.

MISSOURI BAPTIST ASSOCIATION.

Bœuf Church was constituted Feb. 2d, 1812, by T. R. Musick, and several visiting brethren in the settlements adjacent to the stream from which it derives its name. Its first constituents were ten in number, but the next month ten more were baptised and added to it. This Church travelled in peace and harmony for several years, receiving additions, it numbered about 50 members, but intestine contentions and divisions, the removals and deaths of some, and the exclusion and separation of others have reduced its ranks to a small amount. At the last session of the Association, God was pleased to pour out his spirit, and commence a revival, from which this Church has received accessions, and its prospects are brightening.

Femme Osage and Cuivre Churches, on the north side of the Missouri, were brought into existence in those early times, and, until 1821, were united with those on the south side in associational connection.

Friendship and Salem, were formed in 1818, by the Rev. Mr. Welch; and *St. Charles* shortly after. These, with others, were set off to form *Cuivre Association*, in 1821.

St. Louis Church, was constituted in the City of St. Louis, by the Missionaries sent to Missouri by the Baptist Board of Foreign Missions, on Feb. 8th, 1818. Its constituents were eleven, but a gradual increase in three years made their numbers upwards of 40. For several years, this Church has been destitute of any regular preaching, or pastoral charge. The number of blacks received, have greatly exceeded that of the whites. For several years, they have conducted business as a branch, but since the last Association have been organized into an independent body.

Bonhomme Church, was constituted in 1819, and, with few changes, has continued a small and feeble body, with only occasional supplies of preaching from ministering brethren.

Bois Church, now *St. Johns*, was organized in the fall of 1819, with five members, under the labours of brother Peck. A revival soon gave accessions, that at the time of uniting with the Association they numbered 24. Removals, exclusions and the want of regular preaching, reduced their numbers nearly one half, till the last season when the precious influences of the spirit descended upon the settlement; 21 converts have been baptised, and a number more are waiting to go down into the water.

McCoy's Creek, and Stout's Settlement Churches, on the north side of the Missouri, were constituted, the first, with five members, in 1820, the latter, with 8 do. in the year following.—In latter years, their increase has been considerable, while other Churches have been raised up in the adjacent settlements, and are now united in the *Cuivre Association*.

Heatherly's (now Bailey's) Creek Church, who resided in that region. Deprived of a preached gospel, and the administration of its ordinances, these two little bands of believers preserved the existence of a name amongst the Churches for four years, during which time, after repeated solicitations to the Association, and the resolutions of that body, they received only three visits from preachers of their own order.

Point Labanie.—Under this name, a few baptised believers received recognition as a Church in 1822. With but little increase, and considerable diminutions, they lost their existence as a visible Church, and was dropped from the minutes of the Association in 1827. During the revival, under the labours of brother Williams, the past year, they have again assumed the attitude of a Church, and are increasing in numbers and gifts.

Sandy Church, lies in Jefferson county. This body of believers were joined to one another in church fellowship in 1824.—Their number, on the minutes of the Association of that year, is eleven.

Missouri Association.—In 1817, the Illinois Association resolved to divide, and the churches on the west side of the Mississippi to form a new connection. Accordingly, messengers from the following churches, to wit: *Feeje's Creek, Bœuf, Negro Fork, Coldwater, Upper Cuivre, and Femme Osage*, assembled at the house of Thomas R. Musick, on November 7th, and became organized under the name of the *MISSOURI BAPTIST ASSOCIATION*. The history of the churches has been narrated already. It only remains to give some brief sketches of the Association as such.

Contemplating the extent of country over which the small churches of this body are scattered, and the numerous settlements, which, though thinly populated, are yearly increasing from the arrival of emigrant families; this body has been poorly supplied with preachers of the Gospel. For several years, only two preachers of our connection, brethren Musick and Williams, have lived within its bounds. Bro. Peck, a member of our body but a resident in Illinois, in former years afforded partial labors upon this field, as a travelling preacher, aided by the *Baptist Missionary Society of Massachusetts*. The want of sufficient ministerial help, is, no doubt, one cause why our members have not increased in a greater degree.

2. The pressing need of some more direct efforts to promote the Gospel, and build up the feeble churches amongst us, led four churches in 1823, without previous concert, to petition the Association for some plan to be adopted to furnish more general and regular supplies. A plan to employ travelling preachers, and a call upon the churches to aid in their support, while devoting their whole time to the work, was adopted by the Association.

This was acted upon with evident success the following year.—For the two next years, nothing efficient was done. In 1827, six churches out of eight, again petitioned the Association for a renewal of the plan, or the adoption of any other method that would gain the object. Intimation was given, that by the arrangement of Brother Peck, and under the management of a committee appointed for the purpose, aid could be obtained from the *Baptist Missionary Society of Massachusetts*. The system was again revived, a circular on systematic measures of supporting the Gospel, by order of the Association, was addressed to the churches, and the approbation of Heaven is seen in the revival of religion, that has spread through a considerable portion of the country within our borders.

3. With the exception of two sessions, (1820 and 1821,) when false brethren had crept in unawares, this Association has enjoyed uniform peace and harmony in all its deliberations.—Maintaining, in the full sense, the entire independence of each church in all affairs of discipline and government, giving advice sparingly, and only upon urgent applications from a church, with the full understanding, that it is the prerogative of every church of Christ to receive or reject advice, as it may think proper, without giving offence; this body has hitherto escaped those intestine divisions that in so many instances has produced divisions and schisms in Baptist Associations in the western country.

Firmly believing, that upon New Testament principles, not a particle of authority, over either churches or members,

can be invested in any ecclesiastical body, other than a duly organized church, this body has usually occupied a chief portion of the time of its sessions, either in discussing subjects that relate to the general interest of the Redeemer's kingdom, or in preaching and other religious exercises, calculated to convert sinners, or build the believer up in faith unto salvation. With these solemn considerations always in full view, you will labour, earnestly, to "come forth" to the people "in the fulness of the blessing of the gospel of Peace." Your sermons, before they are brought to the house of God, you will water with your tears, and embalm with your prayers. You will "plant the seed" of life "with all humility of mind; and with many tears," you will beseech the Author of all blessings to "give the increase." You will remember, you will feel that you are appointed by the great Shepherd to "watch the flock in the fear of God, as one who must give an account." But what must be the account, given by a minister, at the bar of God, of a wasted life; of squandered talents; of sloth, and cowardice, in his Master's service; of a perverted Gospel; of an abused ministry; of faithless sermons, and of a neglected flock, left by himself to error, sin, and ruin, precluded from eternal life, lulled into the sleep of death, and led to perdition!

With these awful considerations in view, who, that deserves the name of a minister, who, that deserves the name of a man, can fail of delivering the message of God boldly, fervently, faithfully, with the deepest tenderness, with the strongest yearnings of affection. Must not his heart beat; must not his voice tremble; when he rehearses to dying creatures, hastening to the judgment, the terrors of the final day, and the burnings of devouring fire? Must not his bosom heave; must not his eye kindle; must not his tongue glow; when he repeats the wonders of redemption, the sufferings of the cross, the excellency and loveliness of the Redeemer, the mercy of a forgiving and sanctifying God, and the glories of immortal life; when he puts his hand on the door of heaven; and, opening it for the entrance of his flock, discloses to them the throne of God and the Lamb, the innumerable company of angels, the general assembly of the first-born surrounding the tree of Life, and singing with transport the eternal hymn; "Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb, forever and ever. Amen!"

Christian, hath not God taught thee, by his word and Spirit, how to read the short hand of his providence? Dost thou not know that the saint's afflictions stand for blessings?—*Gurnall*.

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SUMMARY OF FAITH.
The Association thinks the following